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A

DEFENCE

OF

Dr. *TENISON's* SERMON

OF

Discretion in Giving Alms.

Written in a

LETTER

TO THE

AUTHOR

OF THE

Apology for the Pulpits.

A

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A DEFENCE OF Dr. *TENISON's* SERMON OF *Discretion in Giving Alms*, &c.

SIR,

I Have here sent you, according to my promise, *The defence of my Printed Sermon*: you may please to use it as you see occasion.

Though I have been a Preacher many years, yet, not perceiving any want of Printed Sermons, I never was prevail'd with to publish more than one. It was a Sermon preached at St. *Sepulchres* Church in *London*, instead of the *Spitall*, upon *Wednesday* in *Easter-Week*, *April the* sixth 1681. It was

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then a Thing in course to print such *Spitall* Sermons at the request of the *Lord Mayor* and Court *of Aldermen*: and with their Request I comply'd. I was the more inclin'd to do it, because I had seen little upon that Subject [Discretion in giving Alms;] and yet I had very often observ'd, that *Alms*, by a careless and unskilful distribution of them, fell unprofitably to the ground. And I did believe it to be one part of Charity to give caution to the Rich for the Advantage of the true Objects of their Liberality. I am not surprized at the offence which some have taken at this Sermon; for it touches a very tender part, when it touches their gain.

Those who have appeared against it are two persons of the *Roman* Communion; The *Author* of the *Advice* to *Pulpits*, and Mr. *A. Pulton*, *Jesuit*.

The *first of* these, the Author of *Advice* to *Pulpits* (who is of the number of those forward Men who give Counsel when they stand in need of it) has pick'd out the *following passage*, which, by the mention of *Indulgences* (which tempt loose men to say to their Souls; *Souls take your Ease, you have pardons laid up for many* Years;) is become very grievous to *Him* and his *Follower*.

(a) 'There is great boast made of Alms in the *Romish* Church, they sound the trumpet of them perpetually in our Ears. But what is the End to which a great part of this Charity tendeth? —— The Scope they too often vainly aim at, is the Blessing of a presumed Saint, who is ignorant of them; Security from the External force of Evil Spirits, by the charms, and spells of Monkish Conjuration, a sort of Ecclesiastic Magic, which those very Spirits invent and encourage —— Nay sometimes the Scope is that very wicked one of compounding with Heaven by their

(a) *Good Advice to the Pulpits*, p. 39. *Tho. Tenison* at *S. Sepul.* 6. Apr. 1681. p. 16.

'their liberal Alms, for their unforſaken Sins. And 'here in this Nation (whilſt the Iſland was enchanted 'with Popery) there were granted Indulgences even 'for what they call *Deadly Sins*, for many thouſand 'Years to come.

Here theſe *Remarks* may (I think) be made, without impertinence:

1. He firſt leaves out theſe Words [frequently the Motive which perſwades them is extremely ſelfiſh, and the means they uſe are extravagantly indiſcreet] then he drops thoſe betwixt *incourage*, and 'Nay. ——Avoidance of thoſe cauſleſs Curſes and P. 16. 'Anathema's which are with Terror denounced from 'their Seven-hill'd counterfeit *Sinai*; Preſervation 'from, or deliverance out of, the imaginary flames of 'Purgatory, blown on purpoſe by Jeſuitick breath 'for the melting of the Treaſures of credulous peo- 'ple; *Canonization*, as ſcandalous as it is chargeable, P. 17. 'and perform'd in ſuch manner, that, according to 'the Note of *Cardinal Beſſarion*, the making of their 'New Saints doth move ſome ſceptical Men to que- 'ſtion the *Old ones*.

He leaves out theſe Words, which are not far from thoſe he cited.

'The things they purchaſe as conducive to theſe P. 17. 'ends, are the Wares of dark impoſture; namely, 'ſuch as theſe. *Shrines, Images, Lamps, Incenſe, Ho- 'ly Water, Agnus Dei's, Bleſſed grains, Roſes, Pebbles, 'Rings, Beads, Reliques, Pardons, Maſſes, Diriges*, and 'Soul-Obits; the goodly Inventory of Superſtition.

This, it ſeems, was too particular for the purpoſe of Men who deal in generals which admit of leſs diſcovery.

2. Whilſt

2. Whilſt he recites the Charge [of *Indulgences* granted even *for what they call deadly Sins for many thouſands of years to come*] he leaves out the Proof *of it*; Printed in the Margin in theſe words, *Horæ B. M. ad uſ. Sar. Fol. 66.* 'Who that devoutly ſay '[theſe three Prayers] ſhall obtain ten hundred thou-'ſand years of Pardon for deadly Sins, granted 'by our Holy Father *John 22d. P.* of *R.*

3. He allows, that the Practice with which the Church of *Rome* is here charg'd is, in its Nature, very wicked. Otherwiſe, why does he bring this part of my Sermon as an inſtance (under his *third Caution*) of *expoſing* the *Roman* Church, and laying on *blacker Colours* than juſtly belong to her? P. 30, 31.

4. There remains then, nothing but the *Proof of* this Charge; *and that is Printed with the Charge, but left out by this Cenſurer*; that his party who read on one ſide only, may believe my words to be malicious Slanders, without any ground for their ſupport.

For Mr. *Poulton*, either he had *Read* my Sermon, or he truſted to the Book of the *Adviſer*. If he truſted to him, he was deceived by him; and he ought not, at adventure, and with a mixture of credulity and confidence, to have accuſed me falſly; much leſs in Publick. If he read my Sermon himſelf, then the words he us'd in reproaching me, and in diſcouraging people from hearing of me, are a Demonſtration of a wilful Malice: for theſe are the Expreſſions he uſed in his *Afternoons-Exerciſe* at the *Savoy-Maſs-Houſe*, on *November the twenty ſeventh laſt paſt*; of which the Effects have been, a further diſcovery of *his* raſh and inſincere dealing, and the *People's* Contempt of his uſeleſs Admonition.

Mr.

——Therefore, I say, 'if there be any of your 'Preachers tell you in their Sermons, that the *Roman* 'Catholicks do believe and do those things, which 'tis 'evident We do not, you ought to have the greater 'Care of them: I shall not mention the Names of 'any; they are done in an excellent Book lately pub-'lished, Intituled *Good Advice to the Pulpits*, which 'I would have every one here read and have by them; 'wherein you'l find an *Eminent Doctor* (or one that 'is so thought to be) in his Sermon taking occasion 'to lay this Calumny on the Church of *Rome*, *viz.* 'that the Pope has *oft-times* granted his Bulls of In-'dulgence for many years sins unrepented of; and 'that it has been, and is *a common Practice*: Now 'I say, that this is notoriously false; for I would fain 'have this *Doctor* discover by whom these Bulls have 'been granted? what time? in what place, *&c.*? Or 'else 'tis a palpable imposture, and abuse both to us 'and his Auditory; and there when he goes thus to 'misinform six hundred, or more, that come at a time 'to hear him Preach the truth of the Gospel, they 'ought to have a Care how they trust him for the 'future.

1. Now here Mr. *Pulton* has *added* both to the words in the *Adviser*'s Book, and to those in *my Sermon*. I say *sometimes*, and He makes me to say that it *has been and is a common Practice*. I did not say it; but how nigh I should have come to Truth, if it had been said by me, will by and by appear.

2. The

2. The Reader has here a farther Exemplification of Mr. *Pulton*'s Method in *disputing* or managing a *Conference*. He has *Proofs* given him, and he takes no notice of them, and goes on asking, Where are they, *&c.?* I had cited the *Book*, the *Indulgence*, the *Pope* that granted it; and he cries out, *by whom was it granted? at what time?* and *what place?* this 'tis to have *been refin'd by Travel*, and to have ſtaid *eighteen Years out of* the dull Air of *England*.

3. But, ſeeing Mr. *Pulton* is ſo much upon Inquiry, I will give him my *firſt Proof* more at length; and then ſeveral other *Inſtances*, (though not, all of them, of ſo high a ſtrain) out of the ſame *Authentick Book*, in which the *Rubricks*, which mention the *Indulgences*, are printed in *Engliſh*; but the *Prayers are in Latin*. For ſome believe them to be, in this, like Charms, which have the more Vertue, the leſs they are underſtood.

Horæ B. Virginis Mariæ ad uſum Sarisburienſem, Fol. 66. Pariſ. 1526.

THeſe 3. Prayers be wrytten in the Chappell of the Holy Croſſe in *Rome*, otherwiſe called *Sacellum ſanctæ Crucis ſeptem Romanorum:* who that devoutly ſay them, ſhall obteyne 1000000. of yers of Pardon for **Deedly Synnes** graunted of our holy Father *Jhon* 22. Pope of *Rome*.

Pater Noſter Ave. Oratio.

Domine Jeſu Chriſte, &c.

TO

TO all them that before this Ymage of Pyte devoutly say 5. Pater Noster and 5. Aves, and a Credo, pytuously beholdynge these Armes of Cryists Passion are graunted 32755. years of Pardon. And *Sixtus the 4th* Pope of *Rome* hath made the fourth and fifth Prayer, and hath doubulled hys foresaid Pardon. Fol. 54. 1.

Adoro te Domine Jesu Christe
in Cruce pendentem, &c.

THis Epistell of our Saviour sendeth our holy Father Pope *Leo* to the Emperour *Carolo Magno*, of the whyche we fyndest wrytten, who that bereth thys Blessynge upon him and sayth it ones a day, shall obtein forty yere Pardon, and 80. Lenttyge. And he shall not perysshe wyth soden death. Fol. 66. p. 1.

Crux X. Christi sit mecum.
Crux X. est quam
semper adoro, &c.

OUr holy Father Pope *John* the 22. hath graunted a hundred days of Pardon to all them that say this Prayer at the Elevacyon of our Lord Jesus Cryste. Fol. 58. p. 2.

Oratio.

Ave Caro Christi Chara
immolata Crucis ara, &c.

Fol. 59. p. 1. OUr holy Father *Innocentius* Pope of *Rome*, hath graunted ſeven yere of Pardon to all them that ſay this Prayer devoutly at the Elevacyon of our Lord in the Maſs.

Oratio.

Salve lux mundi: Verbum Patris, &c.

Fol. 62. p. 2. THis Prayer was ſhewed unto St. *Auguſtine* by Revelacyon of the Holy Gooſte, and who that devoutly ſay this Prayer or hyre rede or beareth about them ſhall not periſh in Fyer or Water nother in Battil or Judgement and he ſhall not dy of ſodyn Death, and no Venym ſhall poyſmn him that day; and what he asketh of God he ſhall obtein, if it be to the ſalvation of his Soule; and whan thy Soul ſhall depart from thy Body, it ſhall not enter to Hell. *Pater Noſter. Ave Maria.*

Deus propicius eſto mihi, &c.

Fol. 65. p. 1. THeſe 5. Petitions and Prayers made by St. *Gregory*, and hath graunted unto all them that devouted ſay theſe 5. Prayers, with 5. Pater Noſter, 5. Ave Maria, and a Credo, 500. years of Pardon.

Oratio.

Ave Manus Dextera Chriſti &c.

This

THis Prayer ſhall ye ſay in the Worſhyp of all the bleſſyd members of Cryſte devoutly: and ye ſhall have 300. days of Pardon for every Salve. Fol. 65. p. 2.

Oratio.

Salve tremendum cunctis
poteſtatibus Caput &c.

THis Prayer is made by our Holy Father the *Jhon* the 22. and he hath graunted unto all them that devoutly ſay this Prayer beholding the gloryous viſage or vernakell of our Lord, 10000. dayes of Pardon: and they that kann not ſay this Prayer, let them ſay 5. **Pater Noſter**, 5. **Aves**, and 5. **Credo in Deum.** Fol. 66. p. 2.

Salve Sancta facies Noſtri
Redemptoris &c.

AN other Oryſon to the bleſſyd Vernacle of our Lord, who that ſayth it devoutly ſhall have 3. yers of Pardon, graunted by our Holy Father the Pope *Innocentius.* Fol. 67. p. 2.

Oratio.

Ave facies præclara &c.

WHo that devoutly beholdeth Thys Armes of our Lord Jeſus Cryſte, ſhall obteyne 6000. yers of Pardon of our Holy Father St. *Peter* the fyrſte Pope of *Rome*, and of 30. other Popes of the Chyrche of *Rome* ſucceſſours after hym, and our Holy Father Fol. 68. p. 2.

Pope *Jhon* the 22. hath graunted unto all them very contryte and trewly confeſſed, that ſay theſe devout Prayers followinge in the Commemoracyon of the byt-ter paſſyon of our Lord Jeſus Cryſte 3000. **years of Pardon for deedly Synnes**, and other 3000. *for venial Synnes*, and ſay fyrſte a **Pater Noſter** and **Ave Maria**.

Oratio.

Dirupiſti Domine Vincula mea &c.

Fol. 70. p. 1. THis Prayer made the holy Doctor St. *Ambros* of all the Artycles of Cryſtus paſſyon, and our holy Father *Anaſtaſius* the Pope hath graunted to all them that devoutly ſay it five hondreth days of Par-don.

Oratio.

Domine Jeſu Chriſte &c.

Fol. 71. p. 2. OUr holy Father Pope *Innocentius* the 2d. hath graunted to all them that ſay this Prayer devoutly in the Worſhip of the wound that our Lord had in his bleſſyd ſyde whan he was deed, hanging in the Croſſe. 4000. days of Pardon. **Pater Noſter. Ave Ma-ria.**

Oratio.

Ave Vulnus Lateris Noſtri Salvatoris &c.

Oratio.

Oratio Sancti Bernardi de Senis Ordinis Minorum.

THis mooſt devoutly prayer ſayd the Holy Father Saint *Bernard* dayly knelying in the Worſhyp of the mooſt holy name Jeſus. And it is well to believe, that through the Invocation of the mooſt Excellent name of Jeſu St. *Bernard* obteyned a Syngulare ward of perpetual conſolacion of our Lord Jeſu Cryſte. And this Prayer is wrytten in a thabell that haunged at *Rome* in St. *Peter*'s Chyrche nere to the high Awter there as our holy Fader the Pope evely is wounte to ſay the office of the Maſſe; and who that devoutly wythe a Contryte herte dayly ſay thys oryſon, *yf he be that day in the ſtate of eternal damnacyon, than this eternal payne ſhall be chaunged him in temporal payne of purgatory*, it ſhall be forgotten and forgyven throw the infinyte mercy of God. **Pater Noſter. Ave Maria.** Fol. 72. p. 1, 2.

Oratio.

O bone Jeſu. O dulcis Jeſu. O Jeſu fili Mariæ. &c.

Fol. 79. p. 1.

A *Lexander* the 6th Pope of *Rome* hath graunted to all them that ſay thys Prayer devoutly in the worſhyp of St. *Anna*, and our Lady and her Son Jeſus 10000. **yers of Pardon** for **deedly Synnes totiens quotiens.**

Oratio.

Ave Maria gratiâ plena Dominus tecum &c.

Another.

Fol. 79. p. 1. ANother devout Prayer to be ſayde before the ymage of St. *Anna*, *Maria* and Jeſus: of the whyche *Raymundus* the Cardinal and Legate hath graunted a 100. days of Pardon *totiens quotiens*.

Oratio.

Quotquot Maris ſunt guttæ &
arenæ, terræ grana &c.

AAfter all this, Mr. *P.* may, perhaps, offer at an Evaſion, and alledge, that *Prayers*, without Money, procure Indulgence. Be it one way or other, they have found out an eaſy method of comforting Sinners. My Sermon ſpeaks of the Money under the name of *Almes*. But *Pope Leo* call'd it a *Tax*; and the *Council* of *Trent* in one place calls it *Almes*, and *Gain* in another (*a*). They take it under the name of *Almes*; but, no Penny, *no Indulgence*, if the Penny be to be had. And when a *Pope* grants one, he grants to the diſpenſers, as great a temporal benefit as if he had given them a *Toll*, a *Fayr*, or a *Mercat*.

(*a*) *Seſſ.* 22. c. 9. p. 230. *Seſſ.* 25. *decret. de Indulgentiis.* p. 388.

The Jeſuit Eſcobar (in his Book taken from the works of 24. *Jeſuites*, and printed 37 times in *Spain*, and thrice at *Lions* and once at *Bruſſels*,) ſaies ſomething of this nature, but elſewhere more is told. (*a*)

(*a*) *Eſcob. Mor. Theol. Tract.* 7. *Exam.* 5. *de Indulgentiis*, p. 1055. Indicitur Eleemoſyna ad indulgentiæ lucrationem: ſufficit quælibet? *ſufficit obolus ſi non indicatur fieri cum proportione ad facultates. Quid ſi pauper vel obolo careat? Commutandam Eleemoſynam in aliud pium opus aliqui aſſeruere. Aſt Ego cum Antonio Fernandez de Corduba* part. 2. c. 7. §. 8. n. 3. *affirmo mentem eſſe Pontificis, quod qui Eleemoſynam exhibere non poteſt, abſq; ullâ Commutatione indulgentiam conſequatur.*

'*Is an Alms exacted for the gaining of an Indulgence:*
'*do's any ſuffice?* A halfpenny ſufficeth, if it be not declared

'clared that it is done proportionably to the fortunes 'of the Giver. *But what if a poor Man ha's not ſo much 'as an halfpenny*? Some have aſſerted that in ſuch a caſe 'there ſhould be a Commutation of the Alms into ſome 'other pious work. But I, with *Anthonie Fernandez* of 'Corduba part. 3, c. 7. §. 8. n. 3. do affirm that it is the 'mind of the Pope that he who is not able to give an 'Alms, may obtain an Indulgence without any Com-'muting.

It ſhould ſeem by this Caſuiſt, that *Money* is the principal matter aim'd at.

But much more Money ha's been deſign'd and procur'd than *Eſcobar*'s Halfpennys would amount to. For Pope Boniface the ninth made, by his Agents, in one Province above a hundred thouſand Florens by ſelling of Pardons; and he had ſo great Cuſtom for them, becauſe he **gave Indulgence for All Sinns without Repentance.** So an Author of their own aſſures us. (*a*).

(*a*) *Theod. à Niem Pontif. ſcriba & Epiſc. Verdenſis de Schiſmate, &c.* l. 1. c. 68. p. 73. *Bonifacius hujuſmodi Offertoriis non contentus, &c. ad diverſa Regna miſit Quæſtuarios vendendo dictam Indulgentiam offerentibus tantum, quantum eſſent expenſuri in viâ, ſi propterea iviſſent ad urbem. Et hujuſmodi Exactores ſeu Quæſtuarii etiam maximas ſummas pecuniarum à ſimplicibus ſeu Barbaris ſubtiliter extorſerunt, ita aliquando in uno regno ſeu in unâ provinciâ hujuſmodi venditionibus ultra centum millia Florenorum reportarunt, quia* **Omnia peccata** *etiam* **ſine pœnitentia** *Ipſis Confitentibus relaxarunt. Super quibuſlibet irregularitatibus diſpenſarunt intervento pecuniæ, &c.*

It is true, *other Alms* are ſometimes required, but together with them there goes Money for the *ſpecial Maſſes*, as in the following Example, which I have tranſcrib'd from the End of an Antient *Roman* office in MS.

'What Man or Woman, that cauſeth or maketh thies 'Meſſes folouing devoteli to be ſaed for themſelf 'or for any other ſpecial frend in whatſoever tribulacion.

'bulacion.nede. Sekenes.or diſes that thai be in.thai ſchal 'be delivered with the grace of God within. X. daes. 'And in the ſam forme the Saul of ther Frende,ſchal be 'pardon'd and releſed. of their panes in Purgatori.

'Firſt ſchal be ſaid of the Sondai. a mes in the 'worſchippe of the Trinite. being light. iij. candels. 'and that dai fede. iij. pore men. or doo. iij. almes dedis.

'The Moundai a mes in the Worſchip of St. *Michael* 'and al the Angels. and light nine candels, and fede 'nine pore men. or doo. ix. almes dedis.

'The Tiſedai a mes of Saint *John* 'Evangle. and light iiij. candels. and fede iiij. pore 'men, or doo iiij. almes dedis.

'The Weddonſdai a mes of Saint *Peter* and other Apoſtels. and light. xii. candels. and fede xii. pore men. or doo xii. almes dedis.

'The Thoriſdai a mes of the holi goſt. and light vii. 'candels,and fede vii. pore men. or doo vii. almes dedis.

'The Fridai a mes of the holi cros.and light v. candels. 'and fede. v. pore men. or do. v. almes dedis.

The Saterdai a mes of owr Ladi and light a candel. 'and fede a por man. or doo a almes dede.

And at ich on of thies meſſes aforſaid muſt be, 'offerde after the power and devocion of them that 'cauſeth thies meſſes to be ſaid. and verali thorow 'goddis merci this praer within ſhort time ſhall be hard 'of God, and ſai this holi ympe **Veni ſancte 'ſpiritus** within vii. Verſes and this verſicul. **Emitte 'ſpiritum tuum & creabuntur.** And this Collet following. **S. Deus qui corda fidelium.**

If this be too ancient and out of Date, I will offer one, which is more Modern; in which, though the gaining of Money is not propoſed, yet great Superſtition appears, and the eaſineſs of Pennance.

Indul-

Indulgenze che la ſantita' din. Signore Clemente Papa X. concede alle Corone, Roſarii Imagini, Croci, e Medaglie benedette, in occaſione della Canonizatione de Santi Confeſſori Gaetano, Franceſco Borgia, Filippo Benizio, Lodovico Beltrando, e di Santa Roſa Vergine del Peru.

CHi ſarà ſolito dire, una volta almeno la ſettimana, la Corona del Signore, ò della Madonna, ò'l Roſario, ò la ſua terza parte, ò l' Officio Divino, ò piccolo della Madonna. ò de' Morti, overo i ſette Salmi Penitenziale, ò Graduali, overo haverà per uſanza di viſitare i carcerati, ò di ſouvenire i poueri, ò di far per un quarto d'hora almeno, orazion mentale; ſe confeſſandoſi da Confeſſore approvato dall' Ordinario, e communicandoſi in qualſivoglia delle Feſte del Signore, e della B. V. che celebra la S. Chieſa, cio è Natività, Circonciſione, Epifania, Reſurrezione, Aſcenſione, Penteçoſte, Trinità, e Corpus Domini; Concezione, Natività, Preſentazione, Viſitazione, Annunziazione, Purificazione, & Aſſunzione della B. V. ò nel giorno della Natività di S. Gio. Battiſta, ò de SS. Apoſtoli Petro, Paolo, ò dell'uno dè ſudetti cinque Santi Canonizati, ò de tutti i ſanti, ò della dedicazione della propria Chieſa, ò del Padrone, ò Titolo di eſſa, devotamente pregarà Dio per l'eſtirpazione dell' Ereſie, e per la Propagazione della Fede Cattolica, e per altre neceſſita della ſanta Madre Chieſa, ogni volta conſeguiſca Indulgenza plenaria.

Chi digiunerà la vigilia di ciaſche duno de' ſudetti cinque ſanti, e confeſſato ſi communicherà nec giorno della ſua feſta,

ſta, e pregherà come ſopra, acquiſterà ogni volta Indulgenza plenaria.

Chi dirà meſſa, overo confeſſato, e communicato l' udirà, all' Altare dove ſia l' imagine, ò 'l corpo, ò qualche reliquia d' uno de' Sudetti Santi, in un giorno di ciaſche dun meſe à ſua elezione, pregando come ſopra, acquiſti Indulgenza plenaria.

Chi pentito de' ſuoi peccati, con propoſito d' emendarſi, viſiterà in un' iſteſſo giorno ſette chieſe à ſua elezione, e doue ſette Chieſe non ſieno, viſitarà tutte quelle, che vi ſono, & eſſendovene ſolo una viſitarà tutti gl' Altari di eſſa; ſimilmente pregando per l' eſterpazione dell' Ereſie, &c. una volta l' anno guadagni l' Indulgenze delle ſette Chieſe di Roma.

Chi penſera devotamente à qualche Miſtero della Paſſione di Noſtro Signore, & à riverenzà della medeſima Paſſione bacierà humilmente la terra ſette volte, in quel giorno acquiſterà l' Indulgenza della Scala ſanta, e ciò una volta l' anno.

Chi farà un' atto di pentimento vero de ſuoi peccati, confermo propoſito d' emendarſene, ò ch' ſerciterà qualche atto di virtu ad eſempio de' ſudetti Santi, guadagni ogni volta ſette anni, & altretante quarantene d' Indulgenza.

Chi leggerà qualche Capitolo della Vica de ſudetti Santi, ò viſeterà il loro Altare, ò venererà la loro immagine, pregando per l' eſtaltazione di ſanta Chieſa, e per la converſione de peccatori, guadagni ogni volta cento giorni de Indulgenza.

Chiunque ſi eſerciterà nella divozione del Santiſſimo Sacramento dell' Altare, ò della Vergine meditando quel Miſtero, e i beneficii, che à noi ne dirivano, overo compatendo à i dolori, che ſenti la Beatiſſima Vergine per la Paſſione, e morte del Figlio, ò in altra forma venerando il Santiſſimo Sacramento, e pregando per i viſogni della

Santa

Santa Chiesa, guadagni ogni volta cento giorni d' Indulgenza.

Chi farà qualche limosina à' poveri, overo compatendo à i dolori gl' istruirà nelle cose della Fede, ò buoni costumi, ò pure opererà, che ciò si faccia da altri, ogni volta guadagni cento giorni d' Indulgenza.

Chi stando in Roma, ò nel suo Distretto per lo spazio di venti miglia per legitimo impedimento non potria essere presente alla Benedittione solenne, che il sommo Pontefice suol dare nel giorno di Pasqua, e dell' Ascensione, se confessato, e communicato, preghera per l'estirpazione dell' Eresie, &c. acquisterà l' Indulgenza come se fosse presente: la quale Indulgenza conseguirà parimente chi starà fuori di Roma, e di tal Discretto, in qualunque luogo si sia, benche egli non sia impedito, facendo le cose sudette.

Chi raccommanderà devotamente à Dio in articolo di morte l' anima sua, & insieme ricorrerà all' intercessione de sudetti Santi ò d' uno di essi con la bocca, ò, non potendo, col cuore, essendosi confessato, e communicato, ò, non potendo, almeno contrito, conseguisca plenaria Indulgenza de suoi peccati.

Che ciascuna delle soprad. Indulgenze si possa applicare all' anime del Purgatorio per modo di suffragio.

Per acquistare le sopradette Indulgenze basta havere una Corona, ò Medaglia, &c. benedetta da sua santità con le medesime Indulgenze, facendo gl' atti prescritti, come sopra, benche per altro si dovessero fare per obligo.

Commanda sua Santità, che nella distribuzione, & uso di queste Medaglie, Corone, &c. si osserui il Decreto della fe. mem. di Alessandro VII. stampato sotto li 6. Febraro 1657. cioè, che le Medaglie, Corone, &c. benedette con le sopradette Indulgenze non passino la parsona di quelle, à quali saranno consedute, ò à quali da questi saranno distribuite

per la prima volta ; e che non possano prestarsi ad altri, ò darsi precariamente, altrimenti perdano l' Indulgenza, che anno ; e che per dendosene una, non se ne possa sostituire in suo luogo un' altra, non ostente qualunque concessione, ò priulegio in contrario. Sua santità prohibisce la stampa di queste Indulgenze in ogni altro luogo, fuori di Roma.

Michel' Angelo Ricci Secr.

In Roma, Nella Stamperia della Rev. Cam. Apost. 1676.

Con licenza de' Superiori.

Indul-

Indulgences which his Holineſs our Lord Pope Clement *the* X. *grants to Crowns, Roſaries, Images, Croſſes and Medals, bleſſed upon the Occaſion of Canonizing the Saints and Confeſſors* Gaetano, Franceſco Borgia, Philippo Benizio, Lodovico Beltrando, *and of* St. Roſa *a Virgin of* Peru.

WHoſoever ſhall uſe to ſay, at leaſt once in the Week, the Crown of our Lord, or of our Lady, or the Roſarie, or the third part of it, or the Divine Office of our Lady, or of the Dead; or elſe the ſeven Penitential Pſalms, or the Graduals, or ſhall uſe to viſit Priſoners, or to relieve the Poor, or to make mental Prayer for at leaſt a quarter of an hour, confeſſing himſelf to a *Confeſſor*, approved by the *Ordinary*, and communicating upon any of the *Holy-days* of our *Lord*, and of the *Bleſſed Virgin*, which *Holy Church* does celebrate; that is to ſay, *Chriſtmas*, the *Circumciſion*, *Epiphany*, the *Reſurrection*, *Aſcenſion*, *Pentecoſt*, *Trinity Sunday*, and *Corpus Chriſti*; The *Conception*, *Nativity*, *Preſentation*, *Viſitation*, *Annunciation*, *Purification*, and the *Aſſumption* of the *Bleſſed Virgin*, or on the day of the *Nativity* of St. *John Baptiſt*, or of the holy Apoſtles *Peter* and *Paul*; or of one of the aboveſaid five Canonized Saints, or of *All Saints*, or of the *Dedication* of his

own

own *Church*, or of the *Patron* and *Title* of it, ſhall devoutly pray to God for *the rooting out of Hereſie*, and for the *Propagation* of the *Catholick Faith*, and for the other *Neceſſities* of *Holy Mother Church*, ſhall every time obtain *Plenary Indulgence*.

Whoſoever ſhall faſt the *Eve* of every one of the aboveſaid five *Saints*, and having confeſſed, ſhall communicate upon their *Holy-day* and ſhall pray, as has been directed, ſhall every time obtain *Plenary Indulgence*.

Whoſoever ſhall ſay *Maſs*, or being confeſſed and communicated ſhall hear it at an *Altar* where the *Image* or *Body*, or ſome *Relique* of one of the aboveſaid *Saints* ſhall be, upon any day of every Month, at his own choice praying, as above, ſhall obtain *Plenary Indulgence*.

Whoſoever repenting of his *Sins*, with purpoſe of Amendment, ſhall viſit in one day ſeven Churches at his own Choice; and where there be not ſeven, ſhall viſit all that there be; and where there is but one, ſhall viſit all the *Altars* of it, praying likewiſe for the *Extirpation of Hereſie*, &c. once a year, ſhall obtain the *Indulgences* of the ſeven *Churches* of *Rome*.

Whoſoever ſhall think devoutly upon any *Myſtery* of the *Paſſion* of our *Lord*, and in *Reverence* of that *Paſſion*, ſhall humbly kiſs the Ground ſeven times, ſhall obtain upon that day, the *Indulgence* of the *Scala Sanctæ*, and that once every year.

Whoſoever ſhall do an Act of true Repentance of his *Sins*, with true purpoſe of forſaking them; or ſhall ſtir

ſtir up ſome Act of Vertue after the Example of the aforeſaid *Saints*, ſhall every time obtain ſeven Years, and as many Quarantains of *Indulgence*.

Whoſoever ſhall read ſome *Chapter* of the *Life* of the aforeſaid *Saints*, or ſhall viſit their *Altar*, or ſhall *Venerate* their *Image*, praying for the Exaltation of *Holy Church*, and for the Converſion of *Sinners*, ſhall every time obtain an hundred days of *Indulgence*.

Whoſoever ſhall exerciſe himſelf in the devotion of the moſt *Holy Sacrament* of the *Altar*, or of the *Virgin*, meditating that *Myſtery*, and thoſe *Benefits*, which are derived to us from thence; or elſe having a feeling of thoſe *Griefs* which the *Bleſſed Virgin* felt for the *Paſſion* and *Death* of her *Son*, or in other form adoring the moſt *Holy Sacrament*, and praying for the Needs of *Holy Church*, ſhall every time obtain a hundred days of *Indulgence*.

Whoſoever ſhall give an *Alms* to the *Poor*, or having Compaſſion of their Sufferings, ſhall inſtruct them in Matters of *Faith*, or good *Manners*, or ſhall cauſe the ſame to be done by others, ſhall each time obtain a hundred days of *Indulgence*.

Whoſoever being in *Rome*, or within the ſpace of twenty Miles of it, and cannot be by reaſon of ſome Lawful Impediment, preſent at the ſolemn *Benediction*, which the *Pope* is wont to give upon *Eaſter-day*, and *Aſcenſion-day*; and having confeſſed and communicated; ſhall pray for the *Extirpation of Hereſie*, &c. ſhall obtain the ſame *Indulgence*, as if he were preſent; which *Indulgence* he likewiſe ſhall obtain, who being

out

out of *Rome* and out of the ſaid diſtance in any place whatſoever (though he be not hinder'd) provided he do the aboveſaid things.

Whoſoever ſhall devoutly recommend the *Soul* to God in the inſtant of *Death*, and together ſhall have recourſe to the *Interceſſion* of the aboveſaid *Saints*, or to any one of them, with his Mouth; or not being able to do ſo, with his Heart, having confeſſed and communicated, or not being able to do ſo, being at leaſt Contrite, ſhall obtain *Plenary Indulgence* for all his *Sins*.

That every one of the aboveſaid *Indulgences* may be applied to the *Souls* in *Purgatory*, by the way of *Suffrage*.

To obtain the aboveſaid *Indulgences* it is ſufficient to have a *Crown* or *Medal*, &c. bleſſed by his *Holineſs* with the ſame *Indulgences*, doing the Acts appointed, as above, though they were otherwiſe to be done by Obligation or Duty.

His *Holineſs* commands, That in the diſtribution of theſe *Medals, Crowns*, &c. That *Decree* of *Alexander* the VII. of happy *Memory* be obſerved, which was printed *February* the *6th.* 1657. *viz.* That the *Medals, Crowns*, &c. bleſſed with the aboveſaid *Indulgences*, may not paſs from the *Perſon* of thoſe, to whom they ſhall be granted, or to whom they ſhall be by them diſtributed for the firſt time; and that they cannot be lent to another, or given by intreaty; for thereby they loſe the *Indulgence* they have; and one of them being loſt, another cannot be ſubſtituted in its Place, notwith-

notwithſtanding any Grant or Privilege to the contrary.

His *Holineſs* prohibits the printing of theſe *Indulgences* in any other place, except *Rome*.

Michel Angelo Ricci Secretary.

Rome, In the Printing-Houſe of the Reverend *Apoſtolical Chamber*, 1676.

With Licence of the Superiours.

This is an Indulgence granted by a Pope; And any *Engliſh* Man may ſee ſome ſuch thing in his own Countrey, and granted by a Biſhop of a lower Chair: I mean the Inſcription containing the Lord *Beauchamp*'s Indulgence. It is written in a very fair Saxon Letter, at the *South-Eaſt* Corner Pillar of the Quire at *Windſor* upon a large Tablet, and underneath a Niche in the Wall or Pillar, in which the Book therein mentioned, is ſuppos'd to have been put; as alſo the Croſs: It being almoſt in the manner of one of their ſmaller Altars. The Inſcription is this:

'Who leyde this Booke here.
'The Reverend Fader in God *Richard Beauchamp*
'Biſhop of this diocyſe of *Sarysbury* And
'wherefore to this entent that Preeſtes
'and Miniſters of Goddis Church may here have
'the Occupacion thereof ſeying there in their di-
'vyne ſervyſe and for alle other that lyſtyn to ſey there-
'by ther devocyon.

'Askyth he any ſpiritual mede yee 'almoche as our Lord lyſt to reward hym for his 'good entent praying every Man wos Dute or De-'voycion is Caſed by thys Book they woll ſey for 'hym this Commune oryſon *Domine Jeſu Chriſte*, 'knelying in the Preſence of this Holy Croſs for the 'whyche the Reverend Fader in God aboveſeyd hathe 'grauntid of the Treſure of the Chirche to every 'Man, XL. dayys of Pardun.

This *Beauchamp* was a Doctor of Law; Afterwards Arch-Deacon of *Suffolk*: then Biſhop of *Hereford*, *Anno* 1448. Thence he was tranſlated to *Sarum*, *Anno* 1450. and twenty ſeven years after this was made Dean of *Windſor*, viz. *Anno* 1477. 17*th*. *Edward* 4*th*. He was the firſt Chancellour of the Garter, he was nearly related to *Edward* the Fourth.

Theſe Pardons ſo eaſily obtain'd cannot but occaſion in the People who procure them *looſeneſs of Manners*; which if it be ſo offenſive to Mr. *Pulton*'s *Church* and *Perſon*, how comes it to paſs, that in his *Remarks* (a) he uſes theſe *looſe Words*? 'The 'Fathers there Aſſembled [that is at *Nice* in the 'Second Council] *ſaid*, *as they ought*, That an Oath 'made to the Devil, could not oblige; and that 'it would be leſs Sin to be naught with a Wo-'man (it being a Perſonal and private Treſpaſs) 'than by denying the Reſpect due to holy Images '(at that time wickedly oppugn'd by the moſt Im-'pious *Iconoclaſts*) to give occaſion of publick Scan-'dal and Hereſie.

(a) M. P. Rem. p. 14.

I thank

I thank God I do not familiarly know one Clergy-Man of our Church (either married or unmarried) who would have written this *Case* with so *unchaste* a *Pen*: or who would, with such presumption, have advanced the unjust Opinion of a very weak and partial Synod above the most reasonable Law of God.

I do not doubt but this immodest Case is as offensive to your self, as it is to me and many others. I will, therefore, lay it aside, and put an end to your Pain and this tedious Letter together.

Sir, I am

S. M. *Jan.* 11. 87.

Your most faithful Friend and Servant,

THO. TENISON.

FINIS.